A

Sermon,

DELIVERED TO THE SECOND BAPTIST SOCIETY IN BOSTON,

ON LORD'S DAY, DECEMBER 29, 1799.

OCCASIONED BY THE

D E A T H

OF GENERAL

GEORGE WASHINGTON,

Who departed this Life the 14th Inst. Æ. 68.

BY

THOMAS BALDWIN, *A. M.*
Pastor of the Second Baptist Church in BOSTON.

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A SERMON,

TO THE ILLUSTRIOUS MEMORY

OF

GEORGE WASHINGTON,

COMMANDER IN CHIEF OF THE AMERICAN ARMIES, AND LATE PRESIDENT OF THE UNITED STATES OF AMERICA:

THE FOLLOWING

DISCOURSE,

AS A SINCERE, THOUGH VERY UNEQUAL TRIBUTE OF RESPECT, IS WITH GREAT DIFFIDENCE MOST

HUMBLY INSCRIBED

BY

THE AUTHOR.

BOSTON:

PRINTED BY MANNING & LORING, STATE-LANE.

2 SAMUEL, iii. 38.

KNOW YE NOT THAT THERE IS A PRINCE AND A GREAT MAN FALLEN THIS DAY IN ISRAEL?

IF ſplendid talents and ſublime virtue; if undeviating integrity and heroic patriotiſm, are not mere empty names; if a life, the moſt uſeful and important, devoted to the deareſt intereſts of his country, can command the affection and eſteem of a grateful people; then the NAME of WASHINGTON will be always dear to Americans.

In the character of this great Man were united all thoſe excellent qualities which adorn and dignify human nature. He was raiſed up at a period when ſuch uncommon talents were moſt wanted, and when, by an extraordinary combination of circumſtances, he had the faireſt opportunity of diſplaying them to the greateſt advantage. His death, though delayed by a kind Providence till he had nearly filled the uſual ſpan of life, has caſt a moſt ſolemn and affecting gloom over the whole nation. And who, my brethren, is not ready to exclaim

exclaim in the melancholy language of the text, *Know ye not that there is a Prince and a great Man fallen this day?*

Theſe words are a part of that ſhort but beautiful Eulogy pronounced by King David at the funeral of Abner. They were the undiſſembled effuſions of a heart deeply impreſſed with the ſudden loſs of a brave and worthy man. Abner was chief general of all the armies of Iſrael which yet adhered to the houſe of Saul; and from duty and principle had been a public enemy to the kingdom of David. He had probably ſworn allegiance to the family of Saul; and, like a faithful man, he endeavoured to maintain the honour of that crown as long as there was a probability of ſucceſs. He evidently ſaw that the kingdom of David was daily increaſing in ſtrength, and that of his maſter as rapidly declining. Reaſon and humanity united in urging the neceſſity of a union of all the tribes under one common head. He announced his determination to the King, and, after conferring with the Elders of Iſrael upon the ſubject, he thought proper to go in perſon to Hebron to accompliſh the buſineſs. King David received him and his ſuit in the moſt cordial, friendly manner. The preliminaries of the union were agreed upon, and Abner diſmiſſed in peace. Immediately after, Joab, who led the hoſts of David, returned to Hebron, and was informed of what had paſſed. He went in directly to the King, and reproved him ſeverely for his credulity; denouncing Abner as a treacherous ſpy, and all his pretended friendſhip

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as the baſeſt duplicity. The fact was, he entertained a murderous deſign againſt Abner, who had ſlain his brother Aſahel in battle ſome time before. He ſoon became reſolved in the buſineſs, and ſent meſſengers after Abner, which brought him again to Hebron. As ſoon as he had reached the gate, Joab met him with the appearance of friendſhip, and, ſmoothing his ſullen brow, he concealed the baſeneſs of his deſign under a falſe, inſidious ſmile; and in this unguarded moment he plunged the fatal dagger into the breaſt of this worthy Hero.

When the information of this melancholy event had reached the ears of David, he declared himſelf and kingdom "guiltleſs before the Lord forever from the blood of Abner." He gave commandment to Joab as head of the military department, and to "all the people that were with him, to rend their clothes, and mourn before Abner." "And King David himſelf followed the bier." "And the King lift up his voice and wept at the grave of Abner, and all the people wept. And the King lamented over Abner and ſaid, Died Abner as a fool dieth?" No. "Thy hands were not bound, nor thy feet put in fetters; as a man falleth before wicked men, ſo felleſt thou. And all the people wept again. And the King ſaid unto all his ſervants, *Know ye not that there is a Prince and a great Man fallen this day in Iſrael?* I am this day weak, though anointed King." We have ſeldom ſeen this excellent man in a more dignified attitude, than when weeping at the grave of Abner.

ner. He diſcovered a magnanimity of ſoul upon this occaſion worthy of imitation. To lay aſide all reſentment againſt a man who had ſo lately acted as his foe, and to pay a voluntary tribute of public reſpect to his memory, was doing a ſtill greater honour to himſelf. It is not a mere weakneſs in human nature, but a real excellency, to weep over fallen greatneſs. Shall we not then, my brethren, indulge our tears upon the preſent occaſion; when we reflect that the Man who conducted us to freedom and independence, and who ſo ardently "loved our nation," is now no more?

Perhaps the words of the text could never be applied to any man with greater propriety, than to him whoſe death we this day deplore. If we ſhould look over the characters of the greateſt and wiſeſt of men who have lived in any age of the world, we ſhall find few, if any, who have excelled him in wiſdom or virtue; and who have ſuſtained ſuch important truſts with ſo much dignity to themſelves or advantage to mankind. But neither the great nor the good are ſuffered to continue, by reaſon of death. Yet, while we mingle our undiſſembled ſorrows with the tide of general grief, and mourn their loſs, we may hope that God will raiſe up others to fill their places with equal reputation.

From the ſubject thus introduced, the following obſervations are propoſed to your conſideration and improvement, viz.

FIRST. That in every age and nation it hath pleaſed God to raiſe up and qualify ſome men for the

the moſt diſtinguiſhed honours, and for the moſt eminent uſefulneſs.

SECOND. That when ſuch highly reſpected characters are removed by death, juſtice and gratitude demand a ſuitable tribute of reſpect to be paid to their memories.

Both ſacred and profane hiſtory unite in eſtabliſhing theſe propoſitions. To illuſtrate the firſt, we ſhall bring into view ſome of thoſe characters who have been particularly diſtinguiſhed in different profeſſions, and at different periods.

That all men are abſolutely equal either in their natural or acquired endowments, or that they are equally fitted to fill the moſt elevated ſtations, none, I preſume, will undertake to prove.

The ſyſtem of nature not only diſcovers an infinite variety of beings, but a great variety of grades in the ſame ſpecies. Order and ſubordination are ſeen through all her works. We behold the ſun in the centre of our ſyſtem, ſhining with pleaſing majeſty, while the primary planets are continually revolving around him; they, in their turn, receive a ſimilar attention from their ſatellites, which revolve about them. "One ſtar differeth from another ſtar in glory; ſo alſo is the reſurrection of the dead." There muſt then have been as real a difference before the reſurrection: for this will be conformably to the characters they ſuſtained in life; and in heaven, that ſtate of perfect felicity, we read of "angels and archangels, of cherubim and ſeraphim, of thrones and dominions, of principalities and powers."

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As men are formed with very different capacities, ſo they are undoubtedly deſigned for very different employments. Every man has it in his power to be uſeful in his proper ſphere. The wiſe Author of nature has deſigned ſome particular purſuit and employment for each individual. In this, and this only he can do all the good he is capable of.

Thoſe who have been the greateſt bleſſings to mankind, have not all been eminent for the ſame things, nor in the ſame degree. Such as have been raiſed up by God from age to age, to lead, to inſtruct, and to deliver his people, have generally been conſidered as the greateſt bleſſings to their fellow-men; and therefore their memories have been the moſt honoured. Hence the ingenious Artiſan and the penetrating Philoſopher, the enlightened Divine and the patriotic Civilian, the wiſe Stateſman and the brave General, have always been highly reſpected by all civilized nations.

Man was at firſt occupied in tilling the ground; and however ſimple it may appear to ſome, it muſt be allowed to be one of the moſt intereſting employments to mankind. "The King himſelf is ſerved from the field." But huſbandry could never have flouriſhed without the aſſiſtance of the arts. Hence we find at a very early period, even long before the deluge, the arts were cultivated. Tubal-Cain is mentioned as an inſtructor of every artificer in braſs and iron; and Jubal as a teacher of muſic, or the father of all ſuch as handle the harp and organ: the uſe of the ſquare and plumb were undoubtedly known at the time of the building

ing of Babel ; as were alſo the principles of architecture to Noah, without which he could never have conſtructed ſuch an aſtoniſhing veſſel as the Ark.

The motion and order of the heavenly bodies early arreſted the attention of man. He beheld with rapture thoſe glittering orbs which adorned the ſpangled firmament, and ſhed their ſoft luſtre upon the mantle of night. In the book of Job, which is ſuppoſed to have been written by Moſes, there are ſome things which lead us to conclude that they had conſiderable knowledge of aſtronomy at this early period. This may be inferred from ſeveral things, beſides the mention of "*Arcturus*, *Orion*, and *Pleiades*." *

But we paſs with rapidity over theſe diſtant ages to the deliverance of the choſen tribes, in which the interpoſition of Heaven was more viſible. Here we find Moſes, raiſed up of God, and eminently qualified to be the leader and deliverer of that people. The character of Moſes, in ſome particulars, ſtands unrivalled ; eſpecially the prophetic part. As a General and a Legiſlator, he has rarely, if ever, been equalled. What a ſacrifice he muſt have made in exchanging the peaceful retreats of Midian, for the noiſy honours of a camp! His magnanimous deſign—the invincible firmneſs with which he purſued it (though obſtructed by the moſt unaccountable and unheard-of difficulties ;)—the glorious things which he achieved for his nation ;—above all, his godlike meekneſs un-

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* Job, ix. 9.

der the moſt aggravating inſults; have rendered his name as immortal as time! Joſhua, who ſucceeded him, was very little, if at all, inferior to him in virtue or bravery. He conducted the tribes acroſs Jordan into the land of promiſe, and divided their inheritance by lot to them. After his death, for the ſpace of four hundred years, their government ſeems to have been irregularly adminiſtered; and, at times, nearly reduced to a ſtate of anarchy. Yet, in this period, God raiſed up ſeveral eminent men, who were honoured as the deliverers of their country: ſuch were Gideon and Barak, Samſon and Jephthah, of whom we cannot particularly ſpeak.

Let us now meditate a moment on the hiſtory of David. Here we behold a pleaſing aſſemblage of thoſe extraordinary qualities which dignify human nature. His delicacy of behaviour when introduced to the royal family of Saul;—his ſacred friendſhip to Jonathan;—his unrivalled valour in meeting, in ſingle combat, the huge champion of Gath, whoſe gigantic appearance had ſtruck terror through the whole Hebrew army;—above all, his fervent piety,—his devout attachment to the inſtitutions of religion, and the ſublime ſentiments of his poetic writings, will render his name illuſtrious to all generations.* Solomon, who ſucceeded him, was diſtinguiſhed by his wiſdom and riches; and, during his long and peaceful reign, he raiſed the Jewiſh throne to a degree of ſplendour which it never exhibited before nor afterwards. Had

* Humanity drops a tear, and then ſpreads a veil over his imperfections.

Had we time, we might notice ſeveral others of diſtinguiſhed merit in that favoured nation, whoſe hiſtory we have in the ſacred pages; but if we turn to the Gentiles, we ſhall find among them many ſhining characters, who, by endeavouring to enlighten and reform their fellow-men, were eminently uſeful in their day, and ornaments to the age in which they lived. They are commonly known by the general appellation of *Philoſophers*. Their names alone would fill a volume. Of theſe we can only notice three or four. *Pythagoras*, who was born at Samos, about 590 years before Chriſt, was much celebrated by the ancients. He travelled, for the ſake of obtaining knowledge, to Egypt, Babylon, and through various parts of Greece. And although he imbibed many of the errors of the age in which he lived, he is ſaid 'to have made conſiderable diſcoveries in arts and ſciences, and delivered a great variety of precepts for civil and political conduct.' It is remarked of *Heraclitus*, an Epheſian Philoſopher, who flouriſhed about two centuries after, that he 'continually bewailed the wicked lives of men, and as often as he came among them, to have fallen a weeping.' *Socrates*, who lived at the ſame time, or ſoon after, made very conſiderable improvement both in natural and moral philoſophy. He was convinced of the abſurdity of polytheiſm, and 'for deriding the plurality of the Heathen gods, was condemned to drink the juice of hemlock.' *Plato*, who was the diſciple of Socrates, after ſtudying with ſeveral other men of great

great eminence, took a voyage into Egypt, where, it is ſuppoſed, he became acquainted with the Jewiſh religion. He believed in one Supreme God, although he admitted other ſubordinate deities. He died 348 years before Chriſt. His ſyſtem was generally received till long after the introduction of Chriſtianity; and by many of the ancient Fathers not unfrequently mixed with the doctrines of the Croſs. But both natural and moral philoſophy, ſince the ſpread of Chriſtianity, have emerged from that darkneſs in which they were before enveloped.

Many things which were unknown to the ancients, and others which were denied, through ignorance and ſuperſtition, are now eſtabliſhed beyond the ſhadow of a doubt. Among the moderns, who have explained the phenomena of nature, and rendered her laws more eaſy and intelligible, we may reckon a *Copernicus*, a *Galileo*, a *Gaſſendus*, a *Newton*, and a *Franklin*. Their names are inſcribed upon the page of immortality. But I proceed to take notice of another claſs of men, not leſs uſeful than the former.

As man could not enjoy, in a ſtate of ſolitude, all the happineſs he was deſigned for by his all-wiſe Creator; ſo neither could he in a ſtate of ſociety, without ſubmitting to the reſtraints of law and order. Hence thoſe, whether in the character of Civilians, Legiſlators, or Stateſmen, who have contributed to the eſtabliſhment of wiſe and equal laws; in order to protect the rights of the innocent, and bring the vicious to puniſhment, have been

been juſtly conſidered among the friends of human happineſs.

Moſes ſtands foremoſt in this liſt. Many of his precepts, eſpecially thoſe of a moral nature, are practiſed upon to this day, by different nations of different religions. The Gentiles, who had not this law, were a law to themſelves. *Lycurgus*, the famous Lacedemonian Legiſlator, has been deſervedly celebrated. He reformed the government of the Spartans, and enacted a number of excellent laws, which he engaged them by a ſolemn oath to keep until he ſhould return from a journey he was about to make: being convinced of their great utility, and fearing they would releaſe themſelves from their oath in caſe he returned, he put an end to his own life while abſent. *Solon*, the boaſt of Athens, and one of the wiſeſt men of his day, was juſtly eſteemed as an excellent Civilian. He abrogated the laws of Draco, and enacted others more equitable; and taught, with ſurpriſing ſucceſs, the great principles of juriſprudence.*

Permit me, my Brethren, alſo to obſerve, that teachers of piety and morality have generally been received, and reſpected by all nations. It is ſaid by an inſpired writer, that "the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth." Although, it muſt be acknowledged, that ſome have diſhonoured their ſacred profeſſion, and cauſed the people to err; yet, I believe, that many have been, and ought to be, highly

* We may add to this liſt the names of *Grotius*, *Monteſquieu*, *Hambden*, *Sidney*, and the late noble Earl of Chatham, with many others.

highly eſteemed for their works' ſake. How venerable did the Jewiſh High-Prieſt appear on the great day of atonement, when, clad in his ſacerdotal garments, he entered the moſt holy place, and ſprinkled the blood before the mercy-ſeat! Yet in all this he was only a type of Him who was to come. Our great High-Prieſt has entered into heaven itſelf, and now appears in the preſence of God for us.

Often did this people relapſe into idolatry, and often God ſent his prophets to teach them the right way; and though they ſinned with a high hand, yet he remembered his covenant with Abraham, Iſaac and Iſrael, and would not deſtroy them. At length, the time to favour them drew nigh, and John the Baptiſt was ſent to announce the coming of the Son of God. "He was a burning and ſhining light," and thouſands of penitents rejoiced in the ſalvation which he made known. He pointed his hearers to Jeſus as the "Lamb of God who taketh away the ſin of the world." The Apoſtles of our Lord, who were ſupernaturally qualified and ſent forth to preach the goſpel, were made unſpeakable bleſſings to mankind. They not only preached the goſpel in Judea, but were ſent to enlighten the Gentile lands. They carried the knowledge of a Saviour with ſurpriſing ſucceſs throughout great part of the then habitable world. God has never left himſelf without witneſs, but has, in every age, raiſed up ſome men of eminent abilities and piety, to teach the way of truth and righteouſneſs, and to oppoſe the errors of the day.

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In the fifteenth century, when ſuperſtition and the groſſeſt ignorance had overſpread great part of the Chriſtian world, God raiſed up Luther and his cotemporaries to begin a glorious reformation; the principles of which have been gaining ground unto the preſent day. The ſpirit of intolerance and perſecution was not, however, wholly eradicated by the reformation: had it been, perhaps our forefathers had never left their native country, and ſought an aſylum upon theſe weſtern ſhores. Deprived of the rights of conſcience at home, they were determined to ſeek a better country. Religious liberty was a primary object with theſe firſt adventurers. For the enjoyment of this, they were willing to make almoſt any ſacrifice. The difficulties and delays they experienced in leaving their native country, the tediouſneſs of their voyage, and the ſufferings and hardſhips they underwent in the beginning of their ſettlement here, would probably have ſubdued the fortitude of any ſet of men actuated merely by worldly motives. But fired with a noble zeal for religion, they preferred the privilege of worſhipping God agreeably to the dictates of their own conſciences (though in a deſert) to all the enjoyments of this life. We have not time, nor would it comport with our deſign, to trace their hiſtory; but would juſt obſerve, that in times of affliction and calamity, when they were neglected or oppreſſed by a corrupt miniſtry at home, and expoſed in their infant ſtate here to the moſt diſtreſſing dangers, they made God their refuge. He heard their cries, he ſaw their

tears,

tears, and raiſed them up deliverers from time to time.

We might here give you a long liſt of worthy names, who deſerved well of their country; but time forbids. We therefore haſten forward to that period, which brought into more public view the Man whoſe death we this day lament.

Our injured country had long ſeen with extreme regret, their chartered rights violated, and an inſidious miniſtry determined to deprive them of every veſtige of rational liberty, and to ſubject them to the moſt arbitrary impoſitions. They ſaw their loyal humble petitions and remonſtrances, either treated with total neglect, or conſtrued into the voice of rebellion, and an armed force, prepared to give the laſt fatal blow to their expiring liberties, already ſtationed among them. Driven to this extremity, they did not heſitate a moment between death and ſlavery! They made their ſolemn appeal to Heaven, and determined to repel force by force.

At length the ſtorm burſt!—the blood of our countrymen began to run!—their expiring groans mingling with the ſmoke of their diſſolving habitations aſcended up to heaven! Diſtreſs and anxiety were depicted in every countenance. Our affairs appeared in the moſt perplexed, deranged ſituation conceivable; until by a wiſe choice dictated by the will of Heaven, our beloved WASHINGTON was appointed to the chief command of our armies. The gloom now gradually diſappeared; and confidence in our public meaſures increaſed daily.

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The army was ſoon organized in the beſt manner poſſible, and ſubordination and diſcipline were ſo far eſtabliſhed, as in a ſhort time to give our little camp a veteran appearance.

But perhaps ſome account of General WASHINGTON, prior to his taking command of the American army in 1775, would be deſirable to a number preſent. It ſhall be attempted. The taſk is pleaſing; but I confeſs I feel a trembling diffidence in approaching a character ſo venerable and ſacred.

The anceſtors of this illuſtrious Man came from England to this country in the year 1657. He was born in the pariſh of his own name in the county of Weſtmoreland, in Virginia, on the 11th of February, 1732. His father died when he was only ten years old. Yet his education was properly attended to, and conducted principally by a private tutor. He early diſcovered very uncommon talents, connected with a moſt enterpriſing genius. Before he arrived to the age of twenty, he entered the military department with the rank of Major.* He diſtinguiſhed himſelf upon ſeveral occaſions in his military character, before the memorable year 1755, when he achieved immortal honours, in conducting with ſo much ſkill and bravery the retreat of General Braddock's defeated army. He continued in the ſervice of his country with increaſing reputation, until his ill ſtate of health, in the year 1759, obliged him to reſign his command.

* He was ſoon after advanced to the rank of Lieutenant Colonel, and before he was twenty-two to the chief command of the regiment.

He now enjoyed a receſs from the toils of war for about the ſpace of ſixteen years, in which he ſedulouſly cultivated the arts of peace: yet in this ſpace, talents like his could not be exempted from the calls of a diſcerning public. Hence he frequently ſerved his country as a Legiſlator, a Magiſtrate, and a Judge. He was elected a Delegate to the firſt Congreſs in 1774, and alſo the year following, until his appointment to the chief command of the army removed him from the council to the field.

Eight long years he continued in this command without compenſation or reward. In reviewing the hardſhips and dangers, the anxieties and fatigues, which he muſt have ſuffered during that period; we may ſay of him as Jacob did of himſelf, "In the day time the drought conſumed him, and the froſt by night, and his ſleep departed from his eyes." That ſuperior wiſdom and invincible firmneſs which he diſplayed in every part of his conduct, ſecured to him the confidence of all, but eſpecially of the army. New ſcenes of danger ſerved only to bring into operation thoſe great talents which ſo eminently qualified him to meet the exigency of the moment. By a ſurpriſing ſkill he ſeemed to pervade the moſt ſecret councils of his enemies; and by his timely, prudent caution, often defeated their moſt dangerous, deep laid plots. His fame is by no means built on his having deſtroyed the moſt lives, but on his having ſaved them.

In ſeveral inſtances the fate of our country ſeemed

ed to hang in the moſt doubtful ſuſpenſe; particularly in the years 1776, and 1777. At the White Plains, it was evidently the deſign of the Britiſh commanders to have brought the matter to an iſſue by a deciſive pitched battle; they accordingly employed every art in their power for that purpoſe. Our brave WASHINGTON beheld with painful regret the inferior ſtrength of his army, and well knew that he could not engage with any probability of ſucceſs; and yet to avoid it with honour, required more than Fabian ſkill. He wiſely foreſaw that a defeat at this time would probably have ruined our cauſe forever. Therefore both patriotiſm and humanity compelled him to decline a general action.

If we trace him in his retreat through the Jerſeys, we ſhall find him with ſcarce the appearance of an army. A little handful of brave, but half naked and barefoot troops, ſtill continued with him, and ſupported the ſtandard of liberty. Yet ſoon after with this ſmall force to the aſtoniſhment of many, he re-croſſed the Delaware, and commencing offenſive operations, obtained ſeveral important victories, which greatly animated the inhabitants of that State, and ſeemed to give a new turn to the progreſs of the war.

To give a full account of the dangers he encountered, and the victories he obtained, during our long ſtruggle for liberty, until lord Cornwallis, with his whole army, gave up to his ſtandard, and ſurrendered themſelves priſoners of war,* would

* This article was omitted at the delivery.

would far exceed the ſpeaker's abilities, or the limits of this diſcourſe. The ſequel, will long be remembered by Britons as well as Americans.

When a peace was negociated by our ambaſſadors in Europe, he received the intelligence, not with the indifference of a mercenary chief, whoſe only ſupport is derived from his profeſſion; but with thoſe emotions of joy which are known only to patriotic minds. He immediately prepared to reſign his command into the hands of thoſe from whom he received it. And even in the act of reſigning, he appeared with equal dignity as in the embattled field. His farewel addreſs made a very ſenſible impreſſion on people of all ranks, and ſerved to ſtrengthen their attachment to him. Thus bleſſed by his liberated country, and covered with glory, he retired again to the peaceful ſhades of Mount Vernon.

Four years had ſcarcely elapſed, before we find him again publickly engaged in the cauſe of his country: In the year 1787 he was appointed by the State of Virginia a Delegate to the Convention which framed our excellent Conſtitution, and in which he preſided. The year following, when this Conſtitution was received and ratified by the States, and a Chief Magiſtrate was to be choſen, the eyes of all were at once fixed on him, whom they conſidered, under God, as the Deliverer of their country; and the enlightened freemen of America proclaimed as with one voice, WASHINGTON IS THE MAN!

However

However much his inclination might lead him to wiſh the pleaſures of retirement, the call of his country was too ſacred to be diſregarded. He accepted their appointment, but with the greateſt diffidence and diſtruſt of his own abilities to diſcharge the important duties of his elevated and reſponſible ſtation. He was a ſecond time unanimouſly choſen, and a ſecond time he accepted. During the whole of his adminiſtration, he exhibited all the attributes of magiſtracy in ſuch an amiable and engaging light, as could not fail to ſecure the warmeſt affection of the people over whom he preſided, and the moſt reſpectful eſteem of foreign nations. In his military triumphs he has left a moſt ſolemn leſſon for tyrants, and in his civil adminiſtration an excellent example for all future magiſtrates. In his farewel addreſs he has left us a rich LEGACY, in which, although "being dead, he yet ſpeaketh." Let us carefully preſerve it, and hand it down, as a mirror to poſterity to ſee him in, to the lateſt ages. Perhaps it would not be ſaying too much, to ſay, that no mere uninſpired man was ever more beloved and reſpected than he was; nor their deaths more univerſally and ſincerely lamented.

We proceed,

SECONDLY, to obſerve, That when ſuch highly reſpected characters are removed by death, juſtice and gratitude demand a ſuitable tribute of reſpect to be paid to their memories.

This ſentiment being ſo congenial with your feelings, upon the preſent occaſion, it will need little ſaid to enforce it. The

The children of Iſrael mourned for Moſes in the plains of Moab thirty days. This was a national act, and expreſſive of their deep ſorrow upon this afflictive diſpenſation. The death of Moſes differed in ſome reſpects from that of other men. He was particularly notified that it was at hand. Hence he employed the laſt month of his life in making immediate preparation for his final departure. He delivered a moſt ſolemn and affecting addreſs to his nation a little before he left them.* In this he recapitulated the many dangers they had eſcaped, and pointed out thoſe to which they were ſtill expoſed; and reminded them of the many paſt interpoſitions of Divine Providence in their behalf; and concluded by ſaying, "Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do." After this he proceeded from tribe to tribe, and left his fatherly bleſſing with them; and by a ſpirit of inſpiration pointed out their future deſtiny. From the tent of Aſher, behold him aſcending mount Nebo! See the tribes taking their laſt ſad look of their kind Deliverer! Every heart tranſfixed with grief, and every eye ſwimming in tears! They watch his aſcending ſteps, until he is loſt from their ſight! Moſes at length reached the towering top of Piſgah, and from this lofty eminence he ſurveyed "the land of Gilead—unto the utmoſt ſea, and the ſouth, and the plains of the valley of Jericho, and the city of palm-trees unto Zoar."

* Vide Deut. xxxii.

Zoar." Having thus ſeen the land of promiſe, he dropped the vail of mortality, as Elijah did his mantle, and aſcended to the boſom of his God. He was now releaſed from all his cares, and made happy in the manſions of reſt; whilſt a bereaved nation was mourning on the plain below. This bears the greateſt reſemblance to our preſent ſituation of any inſtance I recollect in the ſacred pages. Moſes, though conſiderably advanced in life, yet retained his full ſtrength; "his eye was not dim, nor his natural force abated." He had not outlived his uſefulneſs, ſo as to be half forgotten before he was dead; but retained the vigour of youth, enriched with the long experience of years.

Although his ſervices were ſtill eminently uſeful, and ſeemed to be much needed, yet he had probably conducted that people through their greateſt dangers; and what was highly conſoling, had transferred his authority before his death to his worthy ſucceſſor, who was able to carry on the work which he had begun. You cannot help, my Brethren, obſerving a coincidence of character and circumſtances, between the Jewiſh Lawgiver and the American Patriot.

The beautiful *Elegy* of David, upon the death of Saul and Jonathan, is replete with all the fine ſentiments of fraternal affection, and ſympathetic ſorrow. The friendſhip between him and Jonathan had been long and uninterrupted; but Saul had been his perſecutor for many years. Twice he had been delivered into his hands, and twice

he

he had ſpared his life. When one of his aids requeſted leave to ſmite him to the earth at once; David replied, "Deſtroy him not: for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?" The time may come, ſaid he, when "he ſhall deſcend into battle and periſh." The event had now taken place. It might have been ſuppoſed, that if David had not rejoiced at the fall of his greateſt foe, he would at leaſt have refrained from weeping. But he conſidered Saul as having been anointed at God's command, and veſted with ſupreme authority; therefore he honoured him as the "miniſter of God." The affecting circumſtances of his death, connecting with it that of his amiable ſon, ſubdued all former reſentment, and awakened in his ſoul every tender ſenſibility. His harp was now attuned to mourning, and every ſtrain warbled lamentation and woe. Forgetful of the former miſcarriages of Saul, he now indulges all the luxury of generous grief, and weeps at the awful ſtroke of fate, which lodged a father and a ſon together in the cold arms of death, upon *mount Gilboa*. "The beauty of Iſrael," ſaid he, "is ſlain upon thy high places; how are the mighty fallen!" They "were lovely and pleaſant in their lives, and in their death they were not divided. Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet with other delights, and put on ornaments of gold upon your apparel." And will not the fair daughters of Columbia weep for a far more amiable character, for our beloved WASHINGTON? Surely they will.

will. When they conſider how much they are indebted to his arduous toils, his ſleepleſs nights, his counſels and his care, for their preſent happineſs and proſperity, I doubt not but they will partake largely in the general grief.

Our context exhibits further proof that the memories of the virtuous and the brave have ever been honoured. The Eulogy pronounced upon Abner; the character of the Orator; above all, the ſorrowing tears of the audience, witneſſed the high reſpect they had for the virtues of this brave, but unfortunate General.

Some of the Kings of Iſrael, who diſtinguiſhed themſelves only for their wickedneſs, were denied the privilege of being buried in the ſepulchres of their fathers; whilſt ſuch as were virtuous and reigned well, never failed of being honoured both in life and death. When Hezekiah died, "they buried him in the chiefeſt of the ſepulchres of the ſons of David, and all Judah and the inhabitants of Jeruſalem did him honour at his death." But how do all the inſtances of public grief, which are to be met with in ſacred and profane hiſtory, diminiſh to a point, when compared with that which was exhibited at the death of CHRIST?

When the SAVIOUR of men expired upon Calvary, nature, ſuſpending her uſual gaieties, threatened the return of univerſal chaos. The pained rocks burſt aſunder! The groaning earth trembled to its centre! The ſun ſhrouded himſelf in black, and the world was curtained round in awful darkneſs!—The daughters of Jeruſalem followed him

to the fatal place weeping! The diſciples ſtood afar off beholding! Many of the crowd who beheld the ſight, ſmote upon their breaſts, and withdrew from the affecting ſcene. The death of JESUS will be gratefully remembered, and frequently celebrated by Chriſtians to the lateſt ages of time. Any attempt to ſwell our preſent grief to a compariſon with this, would be moſt ſolemn trifling. Yet our loſs is great indeed.

The Man, who was deſtined by Heaven to be the inſtrumental Saviour of his country; who went before our armies, and conducted them ſafely amidſt perils and dangers, and who led them on to final victory; the Man who preſided over our national councils with ſo much honour, and whoſe adminiſtrations bore the moſt dignified marks of wiſdom, prudence and integrity; "the man who was raiſed up on high"—Alas! we ſhall ſee his face no more.

It is obſerved by an ingenious writer, that when that celebrated ſtateſman and friend to univerſal liberty, the late noble Earl of Chatham, was interred, the tide of public grief and reſpect roſe higher, than had been ever known before upon a ſimilar occaſion; and ſuch as was not uſual even at the funeral of kings.* But, my Brethren, what is all the funeral pomp which attends the exit of kings, compared with that generous ſorrow which at this moment oppreſſes the boſom of every American? Our tears are not a tribute extorted from us by cuſtom, but the genuine expreſſions of our

* Belſham's Memoirs of Geo. III.

our heartfelt grief. We humbly hope our Divine Maſter will not be offended with our mourning for the Man whom we ſo much loved, ſince he himſelf wept at the grave of Lazarus.

It becomes us upon the preſent occaſion to mingle with our ſorrows, the voice of thankſgiving, to that God whoſe counſels are unſearchable, and his ways paſt finding out. We will adore him, that he has honoured our nation to give birth to one of the moſt illuſtrious of men; who has very juſtly been conſidered as 'the pride of his country,' and the admiration of the world. Let us adore the God of Armies who covered his head in the day of battle, and who ſuſtained him amidſt ſo many trials and dangers. Nor have we leſs cauſe of thankfulneſs, that he was enabled to diſcharge with ſo much wiſdom and integrity, the very difficult and important duties of his reſponſible ſtation as Supreme Executive of the Union. While we mourn his ſudden departure from us, we have great reaſon to acknowledge that goodneſs which ſpared him to us ſo long. That he did not fall upon the high places of the field, by the hand of his enemies; nor "by the hand of wicked men," like the man who is the ſubject of our text; but that Heaven, who cannot err, appointed the time, the inſtrument, and the manner of his death. Let us with reverence ſubmit to the awful diſpenſation; and be careful that we do not offend God, by any indecent expreſſions of our grief. However much he was honoured and revered, he was but a man; and we know that "it is better to truſt

truſt in the Lord, than to put confidence in princes:" for though they are called gods, they muſt die like men. Could the fond wiſhes of his country, or the tears of his ſurrounding friends, have delayed the awful ſtroke;—WASHINGTON had not died. But the ſentence was irrevocable! He ſubmitted to it with calmneſs, and we truſt his nobler part is gone to that world, where virtue receives its full reward. Gratitude ſhall erect upon his tomb a laſting monument inſcribed with his worthy deeds; whilſt his precious duſt ſhall reſt in peace beneath its hallowed baſe, until the Archangel ſhall wake the ſleeping dead.

"Ye gentleſt miniſters of fate,
Attend our HERO as he lies,
And bid the ſofteſt ſlumbers wait
With ſilken cords to bind his eyes.

Glory with all her lamps ſhall burn,
And watch the Warrior's ſleeping clay,
Till the laſt trumpet rouſe his urn
To aid the triumps of the day."

God grant, that we may then all unite the everlaſting hallelujahs of the redeemed. *Amen.*

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